

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9

VOL. 1.

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No. 34.

"MAKE US LIKE THEE."

BY ELDER JESSE WORKMAN.

Written for The Southern Star.

"We know that when He shall appear we shall be like Him."

What is the aim of human life?
Why live to suffer, toil and strife?
"How e'er it be, it seems to me,"
Our noblest aim's like Him to be.

Like God above, Father of Light,
A God of wisdom, love and might.
We must, if e'er we would be free,
Strive ever thus like Him to be.

His matchless love for man attain,
Put from us lust for worldly gain;
And e'er to Him let our prayer be,
"Make us like Thee, make us like Thee."

Oh, give us virtue, honor, truth!
May these adorn our blithesome youth!
May we Thy love and mercy see,
And then, at last, to be like Thee!

We leave our homes and kindred ties,
Count all but dross, the world despoise.
Yea, for Thee, give our lives, since we
May some day come to be like Thee.

Oh, Zion's youth, ye favored band,
Reared unto God in Freedom's land!
Thy sacred rights, well kept by thee,
Will fill thy hopes, a God to be.

OUR CONFERENCE PRESIDENTS.

Elder Thomas H. Humphreys.

Thomas H. Humphreys was born Nov. 26, 1874, in Paris, Bear Lake county, Idaho. To this place his father and mother went when but children to assist their parents in building and settling up what was then a barren waste.

His father, Bishop Hyrum T. Humphreys, is of English descent. By vocation he is a farmer, with all the noble traits of that profession. His mother, Caroline W. Humphreys, is a lovable woman, who has inherited many virtues which were predominant in the nature of her father, Apostle Charles C. Rich.

From early boyhood Elder Humphreys assisted his father during the summers on the farm and attended school after the crops were gathered, until time came again to plant. The country was new and the schools at that time did not afford many advantages for learning outside the common branches. He succeeded, however, in gaining information enough to admit him to the Agricultural College at Logan, Utah, when at the age of 17. His intentions upon enter-

ing college were to go but one year and thereafter teach school, but the success which he achieved in certain branches of study led him to believe he could become a good civil engineer. Accordingly he continued on in his studies until June 15, 1897, when he graduated as a civil engineer among a class of eleven who received the degree of B. S. As a mark of his ability, out of a class of eighteen young men who entered upon the freshman year in the engineering course, he was the only one who graduated in the class of '97.

Many hard obstacles had to be overcome to enable him to remain at school,



ELDER THOMAS H. HUMPHREYS,
President of the North Alabama Conference.

but above them he finally rose with the assistance of his father and friends. The day after he graduated he married a daughter of Judge J. Z. Stewart, of Logan, Utah. She was a kind and loving lady, respected by all who knew her, and admired because of her charms.

During the time he was finishing the junior and senior years at college he was employed by his professor on the United States Geological Survey; and after graduation, by the college as assistant hydraulic engineer, which position he held until his departure for his mission.

Elder Humphreys has ever led an exemplary life, shunning the use of such things as would mar his progress. He has held offices in the priesthood and performed them with good success. After completing his college course he was ordained an Elder and when called upon his mission, to that of a seventy. He arrived in the missionary field in April, 1898, and went to the North Alabama Conference. His good work brought him to the van immediately, and as a reward he was chosen as a counsellor to President Joseph Skeen. When President Skeen was released on the 22d of June last, Elder Humphreys succeeded him.

Of his mission he says: "In leaving home I made a great sacrifice, but I thank the God of heaven I am here in His service, and I hope to perform a mission which will be an honor to myself, my parents, and to the cause I represent."

History of the Southern States Mission.

On the 6th of July some of the brethren of the Georgia Conference met at Haywood Valley with the President of the Mission and had an enjoyable time in their council meetings.

The case of the Elders arrested in Carter county was taken up on the 13th by the circuit court for that county. After a number of witnesses had been examined, Judge Newton Hacker delivered a fair and impartial charge to the Grand Jury. In it he said the anti-polygamy law was unconstitutional in part, at least; the rest of it he declared of doubtful propriety. He cautioned the jury to beware how they dealt with the privilege of free speech, which the entire genius of the government was to protect. It was most decidedly a just opinion of such an unconstitutional law, a law that ignored the sacred rights of citizens of a government whose groundwork was designed to protect one person as much as another in free speech.

An indictment was found against Elder Christensen, but the charge against Elder Garner was ignored. Attorney J. M. Thornburg prepared a demurrer to the indictment, which was placed on record, but overruled by the judge. The case was continued over till the November term of court. The brethren returned to their fields of labor.

One of the results of this inhuman and unconstitutional prosecution was to make many friends for the Elders and to extend their acquaintance indefinitely. Mr. William Green, a prominent man of East Tennessee, went fifty miles to attend the proceedings and defend the Elders in their distresses. His influence was felt for good among many of the people of the whole country.

President Morgan visited the Elders of East Tennessee in Union county on the 26th. Much good was done there, a branch being organized and the work being more thoroughly grounded. In other parts of Eastern Tennessee the work was reported as progressing very favorably.

About the first of August Elders Christensen and Garner returned home. Soon after this President Morgan visited Elizabethton and had an examination made of the court records; as a result it was found that the clerk of the court had made a mistake in recording the bond the Elders had been released on, and instead of it being \$500 it was only \$5. This error, of course, only made Elder Christensen liable to the sum of \$5 and practically freed him from the clutches of the unjust law.

September passed by with nothing of importance happening. In October, conference was held with the South Carolina Elders. The meetings on this occasion were held in Spartanburg county, near Paris, at the home of a Lamanite brother named Patterson. Two Catawba brethren, Pinckney Head and Alonzo Canty, were called to go to the Cherokees on a mission, the latter living in Clay and Cherokee counties, North Carolina.

The next event of any importance was the conference of the Elders of East Tennessee near Baird's mill. At this meeting much good was done owing to the number of people present. This was in November. The year closed without anything else of note happening. Although not so many baptisms had been performed for that year, still, considering the odds that were against the Elders, a vast amount of good was done. During the year much literature was printed and circulated among the people, a fact worthy of much consideration, as much prejudice was overthrown by it.

Releases and Appointments.

The following Elders return to Zion with honorable releases:

Jesse P. Dalley—Middle Tennessee Conference.

Peter E. Beckstrom—South Carolina Conference.

Transfers.

M. A. Clouse, transferred from Mississippi to North Alabama Conference.

M. P. Brown, from Kentucky to Chattanooga Conference.

THE DEAD.

Sister Sallie Day, of Vanceburg, Ky., passed away July 7, after a short but severe illness. She had been a faithful Latter Day Saint since November, 1897.

Gov. Wells received a letter from Admiral W. S. Schley, in which the sailor thanks the Governor, his staff and the people of Utah for the reception tendered while in Utah.

MARTYRDOM OF JOSEPH SMITH.

(Continued from page 259.)

At Carthage, after the Governor left, the external situation was this: The guarding of the jail had been left to Gen. Deming, who had the Carthage Greys under his command; but Deming retired during the day for fear of his life, as he saw the determination of the troops to connive at murder. The main body of the company was stationed in the public square, 150 yards from the jail, while eight men were detailed, under the command of Sergt. Frank A. Worell, to guard the prisoners. The disbanded mob militia had come up to Carthage to the number of 200, with their faces blackened with powder and mud. The Carthage Greys were informed that the assassin band was ready; and it was then arranged that the guard at the jail should load with blank cartridges and that the mob should attack the prison and meet with some show of resistance.

Within the jail, the brethren, Joseph and Hyrum, John Taylor and Willard Richards, were confined in a room upstairs, and were busy during the day, writing letters, conversing and praying and singing. Between 3 and 4 o'clock, at the Prophet's request, Apostle Taylor sang the sweet and comforting hymn found in the hymn book of today, and beginning "A poor wayfaring man of grief;" when it was done Joseph asked him to repeat it. He replied that he did not feel like singing. He was oppressed with a sense of coming disaster; but to gratify Hyrum, he sang the hymn again, with much tender feeling.

At 4 o'clock the guard was changed. A little after 5 the guard came in and said that Stephen Markham had been surrounded by a mob and driven from Carthage. A little later there was a slight rustling at the outer door of the jail, and a cry of surrender, then a discharge of three or four guns. The plot had been carried out; 200 of the mob came rushing into the jail yard, and the guards fired their pieces over the heads of the assailing party.

Many of the mob rushed up stairs, while others fired through the open windows of the jail into the room where the brethren were confined. The four prisoners sprang against the door, but the murderers burst it partly open and pushed their guns into the room. John Taylor and Willard Richards, each with a cane, tried to knock aside the weapons. A shower of bullets came up the stairway and through the door. Hyrum was in front of the door when a ball struck him in the face and he fell back, saying: "I am a dead man."

As he was falling another bullet from the outside passed through his swaying form, and two others from the doorway entered his body a moment later. When Hyrum fell, Joseph exclaimed, "Oh, my dear brother Hyrum!" and opening the door a few inches, he discharged a pistol into the stairway—but two or three barrels missed fire.

When the door could no longer be held, and when he could no longer parry the guns, Elder Taylor sprang toward the window. A bullet from the doorway struck his left thigh. Paralyzed and unable to help himself, he fell on the window sill, and felt himself falling out,

when by some means he did not understand at the time he was thrown backwards into the room. A bullet fired from the outside struck his watch, and the watch saved his life in two ways; it stopped the bullet, which probably would have killed him, and the force of the ball in striking it threw him into the room. The watch stopped at sixteen minutes and twenty-six seconds after 5 o'clock. After he fell into the room three other bullets struck him, spattering his blood like rain upon the walls and floor.

Joseph saw there was no longer safety in the room; and thinking he would save the life of Willard Richards if he himself should spring from the room, he turned immediately from the door, dropped his pistol and leaped into the window. Instantly two bullets pierced him from the door, and one entered his right breast from without, and he fell outward into the hands of his murderers, exclaiming: "Oh, Lord, my God!"

When his body struck the ground he rolled instantly upon his face, dead. As he lay there, one of the mob, bare-footed and bare-headed, wearing no coat, with his trousers rolled above the knees and his shirt sleeves above his elbows, seized the body of the murdered Prophet and set it up against the south side of the well curb. Col. Levi Williams then ordered four men to shoot Joseph. Standing about eight feet from his body they fired simultaneously. The body slightly cringed as the bullets entered it, and once more Joseph fell upon his face. He had smiled with sweet compassion in his countenance as he gazed upon his murderers in the last moment of his life; and this was the expression when the face was set in death.

The Missourians had offered a large reward for Joseph's head; and the ruffian who had set him up against the well curb now approached with a glittering knife for the purpose of severing the head from the body. William M. Daniels, who claims to have been an eyewitness to the proceedings, says that as he was about to make the awful stroke a vivid light burst from the heavens upon the bloody scene. It passed between Joseph and his murderers, and they were struck with terror. The knife fell from the powerless hand of the ruffian, and he stood transfixed. The muskets dropped from the arms of Williams' four executioners, and they had not the power to move a limb.

Horried, the mob scattered in all directions. Williams cried to them to come back and carry off the four men who still stood like marble statues, frozen with terror. They obeyed, and they were lifted into the baggage wagon as inert as corpses.

When Joseph fell from the window the mob on the stairway rushed down and out of the building to find him; and it was this which saved the lives of Willard Richards and John Taylor. Willard started to leave the room, thinking all were dead but himself; but Elder Taylor called to him; he returned, took up the body of John, which was bleeding from four ghastly wounds, and carried him into an inner dungeon cell and placed him on a filthy mattress which was lying there, saying: "If your wounds are not fatal, I want you to live to tell this story."

Nearly all the inhabitants of Carthage followed the mob in their flight of horror. The Governor came to Carthage in the night, wrote an order for the citizens of Nauvoo to defend themselves, and then the miserable coward fled to Quincy.

Having provided as well as possible for the wounds of John Taylor, on the morning of the 28th of June, Dr. Richards started for Nauvoo with the bodies of the martyrs; they were met by thousands of lamenting Saints, whose wailings ascended into the ears of Almighty God. Ten thousand people were addressed by Apostle Richards, Col. Markham and others, who admonished them to keep the peace and trust to the law for a remedy for the awful crimes which had been committed, and when the law failed, to call upon God in heaven to avenge them of their wrongs.

The bodies of the martyrs were taken to the Mansion house, cared for by loving friends. The loved ones of the dead Prophet and Patriarch were first admitted and fell upon the dear faces and kissed them and begged for one more word of comfort.

Early the next morning the bodies were placed in coffins, covered with black velvet, and the caskets were then placed in rough pine boxes. The doors were thrown open and 10,000 people walked through the Mansion and gazed upon the martyred clay; all this time the people were in constant expectation of an attack by the mob army upon the defenseless city.

At night the house was closed, and then the coffins were lifted out of the boxes and concealed in an apartment of the Mansion, while bars of sand took their place in the outer caskets. A mock funeral was held; the bodies were carried in a hearse to the graveyard, and there deposited in the earth with the usual ceremonies. This course seemed necessary because the enemies of Joseph and Hyrum had taken a ghastly oath to steal the remains.

At midnight the bodies were taken in their caskets from the Mansion house by Dimick B. Huntington, Edward Hunter, William D. Huntington, William Marks, Jonathan H. Holmes, Gilbert Goldsmith, Alpheus Cutler, Lorenzo D. Wosson, Phillip B. Lewis and James Emmet, to the Nauvoo house, the foundation of which was then built, and they were interred in the basement. Immediately afterward a terrific storm of rain came on, accompanied by thunder and lightning, the tears of heaven obliterated all traces of the newly dug graves, and the bodies remained there in safe repose until a later time, when they were removed elsewhere.

The rest is a tale familiar to all. The assassins were never brought to justice; Brigham Young succeeded Joseph as leader of the people, and in February, 1846, they began to leave Nauvoo for the Rocky Mountains. The blood of the martyrs proved to be the seed of the Church; Mormonism advanced more rapidly than ever before, until its adherents reached the position they occupy today.

Prosperity has begun to do tardy justice to the memory of Joseph Smith. Divines have adopted his views on many vital questions of belief, and his broad ideas on affairs of state are seen to have

been those of a patriot and a statesman. The impress he left on his times is well evinced by the following paragraph from the pen of no less a distinguished thinker than Josiah Quincy:

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet."

A FEW QUESTIONS.

BY AMANDA C. STEVENS.

Written for The Southern Star.

By reading the Scriptures and carefully comparing the churches of today with those of ancient days we find a remarkable difference between them. Where do we find the church in perfection as Christ planned it for mankind? Christ, when sending out His Apostles, said, "Provide neither gold nor silver nor brass in your purses, nor scrip for your journey." Where are the people today who are going abroad preaching the gospel to all nations without pay for their labors? Can it be found among any other people than the "Mormons?"

Can Christ's teachings be found in full in any other church than the Church of Jesus Christ of Latter Day Saints? Have not the "Mormons" been persecuted as much as the early Christians? Did Christ not say that persecution was to be a heritage of the faithful? "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake."

There is not a people on earth who will leave home, father, mother, wife, children and friends and go out among the world and preach the Gospel without purse or scrip, depending upon the Lord for the necessities of life, as the "Mormon" Elders do. They are scoffed at, persecuted, falsely accused and, in some cases, mobbed; yet they boldly face the world with the truth.

Since my baptism I have been a worker in the Sunday school. I appreciate the opportunities presented for becoming acquainted with God's dealings with humanity. I am proud that I have been born in this last dispensation, and to know that I am a member of the Church of Jesus Christ of Latter Day Saints. I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation. I want to testify that these words are true. All who are ashamed of the Gospel, of them Christ will be ashamed. I know it is the power of God unto salvation. I have seen the sick healed by the Elders through the power of God. I know Joseph Smith was a prophet raised up in the last days, and I know we have a prophet today who receives revelation from on high to lead and guide His people in the ways of truth.

May the Saints of God stand firm and proudly wave the banner of Heavenly Liberty, for "truth is mighty and will prevail."

"Freddie, do you know what the Bible says about a lie?" asked his mother with feigned severity.

"Yeth ma'am," lisped Freddie, "a lie is an abomination unto the Lord and a very refuge in time of trouble."—Kansas City Star.

MISSIONARY EXPERIENCE.

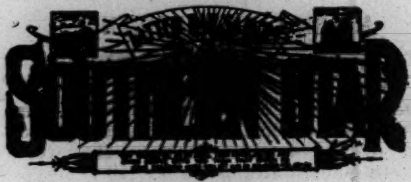
BY ELDER J. S. WORSLEY.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (St. John xv.:19.)

Elders of Israel traveling in the missionary field can realize to its full extent the meaning of the above quotation. Young Elders who have just arrived in the great harvest field, and who have always had a comfortable home and plenty of friends, surroundings of a cheerful character, and where everything goes to make life a bliss complete, cannot at first understand why people are so prejudiced toward a "Mormon" Elder, and how it is that so many false stories are circulated about the Church of Jesus Christ of Latter Day Saints. The passage heading this item explains all. Our Savior, while here upon earth, suffered persecutions of a much more serious nature than His followers have to stand at the present time. If Jesus Christ suffered, does not reason and Scripture tell us that those who follow Christ will be persecuted? Are we greater than our Savior? No; a thousand times no! Then, can we expect other than to be villified and abused by people of the world today? "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." We should abandon all timidity and step forth into the world, bold as lions, and harmless as doves. Christ said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven; for so persecuted they the Prophets which were before you. If the Latter Day Saints were loved by the world, all would know they were of the world; but as the Prophets and Saints of old were persecuted, so shall they suffer today.

My companion and I were canvassing in Sullivan county a few days ago, and one afternoon we called to visit the family who keeps a ferry on the Holston river. On arriving at the front gate, we were saluted with a "Walk in, gentlemen." When comfortably seated Elder G— broke the silence by stating our business, and as soon as the Church of Jesus Christ of Latter Day Saints was mentioned the lady of the house roared, "We don't want any of your rotten doctrine preached in our house," and before we could make any reply the man showed us the gate and exclaimed: "If that is your business, sirs, there is the gate; hit the grit."

We thanked him and I replied: "That is our business, sir, and we are proud to be counted worthy of being numbered with the few whom God has chosen out of the world to carry His glad tidings of joy to mankind, calling them to repentance and warning them of the judgment of God." Bidding them good afternoon, we were soon on our journey. Canvassing through a thinly settled country. Night soon overtook us, and we began to seek a place to rest; calling on a good old farmer, he replied, "I reckon I cain't; my wife ain't much stout; my neighbor down thar about a quarter is a good, clever man. I know he'll keep you'uns, I reckon." Night overtook us and we were still without a place to rest. We decided to call on a non-Christian, and as soon as we told him how we traveled he took us in and we were well provided for. God always has a place for us; but sometimes it takes a long time to find it.



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SATURDAY, JULY 22, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

The railways of Utah have been assessed \$12,447,988 for 1899, an increase of \$1,193,911 over last year.

Utah mining men will have a gold statue of Maude Adams, the actress, made for exhibition at the Paris exhibition. The statue will be life-size and cost \$600,000. All the material used will be a home product.

A new report book is issued now with these changes: A special column for "Miles Rode;" "Rejected Testimonies" stricken out; "Books Given Away" and "Books Loaned," substituted by "Books Otherwise Distributed." All the Elders should note these changes carefully, so as to be prepared to report after Aug. 1 by that form. Conference Presidents should keep this in mind and instruct their Elders accordingly.

A THEORY.

WHEN Moses had completed his records he delivered them to the priests to be placed in the ark of the covenant "that it might be there for a witness against thee." (Deut. 31 9, 24-26.) When Israel renewed their covenant with the Lord, Joshua "set them a statute and an ordinance," which was "written in the book of the law of God." (Josh. 24:20). When a monarchy was established, Samuel wrote of it, "and laid it up before the Lord." (Sam. 10:25.)

About 610 B. C. the people had become so wicked that "the chief priests and people transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem." God loved them, and so desirous was He that the people should repent and turn from their evil ways, prophets were sent to plead with them before it was too late, but in the hardness of their hearts "they mocked the messengers of God, and despised His words and misused his prophets, until the wrath of the Lord was against His people, till there was no remedy. Therefore He brought upon them the King of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; He gave them all into his hand." Not only did the conquerors carry their captives to Babylon, but "they burnt the house of God, and broke down the wall of Jerusalem, and burnt all the palaces with fire, and destroyed all the goodly vessels thereof."

The question arises, What became of the sacred canon? The proclamation of Artaxerxes, which, in part, reads, "Forasmuch thou art sent of the king and his seven counsellors to inquire concerning Judah and Jerusalem, according to the law which is in thine hand," shows conclusively that some of the law of God was in their possession; but the fact that after the return from captivity, Ezra, Nehemiah and seventy priests of the temple compiled what is known as the Septuagint edition is conclusive evidence that the records had in Babylon were not the complete canon "laid up before the Lord." We also find books mentioned (with an antiquity greater than 600 B. C.) with such candor as to impress one with the idea that people then extant were perfectly familiar with the contents. Such an example is Joshua 10:13, "And the sun stood still and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven and hastened not to go down for about a whole day."

Complying with the Master's words, "The Gospel must first be published among all nations," Matthew, Mark, Luke and John wrote of the personal ministry of the Savior, while the disciples, when absent from the Saints, instructed them by letters regarding existing conditions and confirming them in the faith of the Lord Jesus.

The prophets, Jarom (15) and Alma (63:13) tell us that the records of the ancestry of the American Indians were to be kept sacred and handed down from one generation to another. Before sealing the records preparatory to burying them in the hill Cumorah, Moroni wrote the following words to his brethren, the Lamanites: "Behold I would exhort you that when ye shall read these things, if

it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost."

Modern revelation further confirms the fact that God is pleased that a record of His dealings with man is preserved. In a revelation to President Brigham Young January 14, 1847, the Lord said: "Ye cannot yet bear My glory, but ye shall behold it if faithful in keeping all My words that I have given you from the days of Adam to Abraham; from Abraham to Moses; from Moses to Jesus and His apostles, and from Jesus and His apostles to Joseph Smith, whom I did call upon by Mine own angels, My ministering servants; and by Mine own voice out of the heavens to bring forth My work, which foundation he did lay, and was faithful and I took him to Myself."

When the books of the New Testament were suffering violence at the hands of their would-be collectors, God's protecting care preserved many of them from oblivion. When the Lamanites had forced the Nephites to a stand, and annihilated all except a chosen few who held intact the sacred records of their fathers, the Lord commanded Moroni to bury them that they might be preserved for future generations. And when clergy and laity were corrupted as they were at the time of the Babylonian captivity, is it not plausible to suppose that God, having a trusted servant, would deliver those invaluable records of divine origin and antiquity into his keeping?

But the question still confronts us, "What became of the records that disappeared so mysteriously about the time of the captivity of the Jews?" The Book of Mormon, which has afforded ample proof for many questions theologians have been unable to solve, comes to our rescue. It tells of the prophet Lehi and his family leaving Jerusalem 600 years B. C. in search of a new home. While in the wilderness the Lord, through a dream, commanded that his sons should return to the land of their nativity and take possession "of the records of the Jews, and also a genealogy of thy forefathers," which were "engraved upon plates of brass." (1 Nephi. 3:3). The sons succeeded in their undertaking and on their return to the camp of their father they gave thanks to their God, and "Lehi took the records which were engraved upon the plates, and he did search from the beginning, and beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents, and also a record of the Jews from the beginning even down to the commencement of the reign of Zedekiah, King of Judah; and also the prophecies of the holy prophets from the beginning, even down to the commencement of the reign of Zedekiah, and also many prophecies which had been spoken by the mouth of Jeremiah. And it came to pass that my father, Lehi, also found upon the plates of brass, a gene-

alogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph, who was the son of Jacob, who was sold into Egypt and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine." (1 Nephi 5:10-15).

When the prophet Joseph Smith received the abridged record of ancient America he was not permitted to translate all, for a portion of the book was sealed. On one occasion the prophets beheld a cave in which was stored volume upon volume of records. In the midst of the room or cave was a table upon which lay the unsheathed sword of Laban. With this array of testimony is it illogical or inconsistent to believe that the records lost at the time the Jews were carried captive in Babylon, were taken by Lehi and his family to America; that they were a guide to the people who inhabited this continent and were among the records from which Mormori wrote his abridgement; that they are stored in the bowels of the earth waiting, as did The Pearl of Great Price, and The Book of Revelations of Abraham, the due time of the Lord for them to be restored to man?

OHIO WILL BE TRANSFERRED.

WHILE in Chicago a short time ago, President Rich presented to President L. A. Kelsch, of the Northern States Mission, the advantages that would result from transferring Ohio to the Southern States Mission. The matter was presented to the Presidency of the Church and received their prompt attention. This morning the following reply was received:

"Dear Brethren—In view of your united testimony that the severance of the state of Ohio from the Northern States Mission, and its union with the Southern States Mission, is both practical and desirable, you are hereby authorized to transfer the churches in that state to the last named mission. In doing this, you will mutually arrange the details, President Kelsch having permission to remove such of the Elders now laboring therein for other fields in the Northern States Mission as he deems necessary and proper, their places to be supplied by Elders now laboring in the Southern States Mission."

President Rich will go to Chicago for a few days and meet Elder Kelsch, when arrangements will be made for the transfer of Elders and churches.

ZEAL OF THE MORMONS.

THE Baptist Worker, Lawrence, Tenn., published the following:

"The Mormon church with a membership of less than 300,000 support 1,700 missionaries. The Baptists with a membership of over 4,000,000 support only about 700 foreign missionaries. Is it possible that Mormons give more to spread false doctrine than Baptists give to disseminate the truth. Mormons have no more wealth than Baptists in proportion to their number. Are Baptist preachers as willing to sacrifice time, talent, possession or friends to preach to a lost world as the Mormons? You need not tell us that the Mormons are unsuccessful in their missions work.

They may not have a large number of converts, yet we are persuaded that they have about as large a number as other missionaries have in proportion to the

number of laborers. This is not the most dangerous feature. Large numbers of people would get insulted if you should tell them that they believed a part of the Mormon doctrine. We see the prints of their labor in nearly every community. As followers of Christ what shall we do to check their doctrine. Shall we persecute them? No. Our duty is to teach the truth. Expose error wherever you find it, and be as diligent and zealous in our work for the Master as they are. Then we need not fear the result."

According to the above, it will be a long while before the world is conquered for Christ. Does it seem that the Baptists are consecrating their all to the Lord, when the advocates of "false doctrine" are doing so much more? Sensible people reflect and ask themselves if the Baptists are really so good. Do they go as did the disciples of old from house to house preaching without purse and without scrip, depending on the Lord to raise up friends who will administer to their wants? The "Mormons" do. Do the Baptists teach the Gospel of Christ with its ancient purity, simplicity and power, promising those who will obey its tenets a living testimony according to the promise of the Savior, that "if any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself? The "Mormons" do. Do the Baptists teach that the Church of Christ was built upon the foundation of apostles and prophets? Yes; but they have removed that firm foundation, and have substituted in its stead a hireling clergy, who tickle their itching ears, who deny the blessings Christ promised believers, yet who pose as did the Pharisees and cry, "We thank thee, O Lord, that we are not as these despised Mormons, who leave their homes and go among strangers, who deride and ridicule them, for we love the praise of men. We are thankful that we do not travel from house to house without money, for we love to loll in luxury, and concoct lies about Mormons."

There is one part of the article with which we heartily agree, and we long for the day when Americanism holds sway and bigotry is suppressed. "Shall we persecute them? No. Our duty is to teach the truth. Expose error wherever we find it and be diligent and zealous in our work for the Master as they are. Then we need not fear the result." We hope our friend will learn that the digression is true and that "Mormons" are "zealous in their work for the Master."

Honor the Volunteers.

There is a plan on foot to have every volunteer brought to Salt Lake as soon as the soldiers return from Manila. At this time medals will be presented to the volunteers.

The following proclamation was yesterday issued by Gov. Wells:

"The last of the Utah volunteers for the recent war with Spain are about to receive their discharge and return to their homes. Troop I, Second United States Volunteer Cavalry, the first organization composed of Utah men to leave the state, May 15, 1898, was also the first to return home, being mustered out of the service Oct. of last year at Jacksonville, Fla. The First troop, Utah United States volunteer cavalry, leaving this city on May 24, received honorable discharge Dec. 23 in San Francisco. Battery C, Utah light artillery, mustered in July 14, 1898, was discharged Dec. 21 at San Francisco.

One company of the Second United States volunteer engineers, made up largely of Utah men, was mustered in July 9 and discharged Jan. 8, 1899, and now Batteries A and B, Utah light artillery, received into the service of the government on the 9th of May, 1898, and having spent more than a year in the Philippine Islands, are upon the sea sailing toward their native shores. They are to be mustered out in San Francisco upon their arrival, and this will presumably occur within a month.

"It is fitting that the state, which offered so many of its sons to the cause of humanity and patriotism, should celebrate appropriately their return.

"Whether in the hot shock of battle or in arduous patrol duty within our republic, or in camp hourly awaiting the order to embark for foreign lands, their work has been well done. To Batteries A and B especially, whom the fortune of war cast into the thick of the fight, should our gratitude and our pride be made manifest. Their splendid valor has won for them and for their state a fame that has girdled the world. They bear the palm of victory from half a hundred battlefields. Their bright young lives have been offered time and again in defense of the flag. They have endured suffering and sacrifice under a tropic sun and against a barbarous foe. They come to us bringing these reminders of a tented field, weary and worn with hardship and fatigue, but bearing bravely aloft the guidons we gave them unsullied by dishonor or defeat. As we have sympathized in their sufferings, so have we gloried in their achievements. The terms are fraught with a new affection when we hail them as our brothers and our sons.

"A precious few of our brave volunteers will not return with the others. They lie buried in that far off land, martyrs to their country's cause. A generous government promises as soon as possible such poor comfort to the loved ones of their departed heroes as may be derived from the return of their mortal remains for more fitting resting place beneath the soil of their native land.

"The legislature of the state, in recognition of the services of all its volunteers, has provided for each of them a medal to be presented at such time as may be deemed expedient and proper—in case of death to be presented to the nearest relative.

"The home-coming of these heroic boys is deemed an appropriate occasion for this ceremony. No welcome that can be extended them can be too hearty, no greeting too cordial, no demonstration in their honor too imposing.

"Now, therefore, in order that the day of their return may be made by us one of thanksgiving over their deliverance and rejoicing over their safe return—a day of reunion, too, for all our sons who went forth at the call of duty, a day of cheers for the living and tears for the dead, I, Heber M. Wells, Governor of the state of Utah, do call upon all loyal citizens of the commonwealth to assist in making the occasion memorable by such display of patriotism and gratitude as shall worthily signalize so auspicious an event; and reposing special trust and confidence in the following named citizens, I do hereby appoint and designate them to make such necessary preparations and arrangements for a celebration of the day of the return of our batteries and for the reunion of our volunteers and the presentation of the medals aforesaid, as to them may seem

commensurate with the importance of the occasion: Spencer Clawson, John J. Daly, Priscilla J. Riter, Rachael Siegel, O. J. Salisbury, Richard R. Lyman, Theodore Bruback, Jacob Moritz, Samuel Newhouse, M. M. Kaighn, Charles S. Burton, W. H. Penrose, Alice Moyle, John Clark, W. A. Nelden, J. R. Letcher, Horace G. Whitney, Simon Bamberger, Julia D. Rawlings, C. R. Savage, Elias A. Smith, Annie Adams, E. A. Wall, Byron Groo, John Boyle, William Glasman, Mrs. John E. Bagley, Mrs. William Driver, Thomas D. Dee, Joseph S. Peery, Mrs. M. A. Breeden, Fred J. Kiesel, Jennie Nelson, Henry S. Rolapp, S. S. Jones, Reed Smoot, J. W. N. Whitecotton, C. E. Loose, Sarah A. Boyer, James X. Ferguson, C. H. Blanchard, George Whitmore, Ferdinand Alder, Ferdinand Ericksen, H. N. Hayes, E. W. McDaniel, William H. Clark, J. F. Tolton, C. D. White, W. W. Cluff, Thomas Kearns, John Fisher, E. P. Ellison, F. D. Kimball, George F. Richards, Daniel Heiner, Samuel Francis, Lyman R. Martineau, Joseph C. Knowles, T. C. Callister, J. A. Melville, R. G. Miller, William C. Webb, Tom D. Pitt, I. D. Peters, Abram Hatch, Joseph D. Murdock, Charles Morrell, John H. Fullmer, William Howard, Orange Seeley, Aquila Nebeker, Archibald McKinnon, Harden Benning, R. S. Collett, Lester Taylor, V. P. Martin, F. A. Hammond, J. M. Cunningham, Edgar L. Clark, John Parry, M. W. Mansfield, Thomas Blackburn, John G. McQuarrie, J. T. Atkins, Jesse W. Crosby, William P. Sargent, Joseph E. Robinson and William T. Stewart.

"In testimony whereof I have hereunto set my name and caused the seal of the great state of Utah to be hereunto affixed. Done at Salt Lake City the 14th day of July, one thousand eight hundred and ninety-nine.

(Seal.) "HEBER M. WELLS.

"By the Governor.

"J. T. HAMMOND,
"Secretary of State."

Monarchy for Cuba.

Havana, July 4.—La Lucha publishes a statement regarding matters which its conductors say they have been investigating and carefully guarding for several weeks, owing to the reticence of those concerned and the desire of the latter to avoid a premature disclosure, leading to a possible failure of their plans. The paper says:

"Cuba during the last few months has been a land of many surprises. The latest is the establishment of a royalist party. The new organization is unimportant at present, probably numbering fewer than fifty members, but a well known Cuban general, who claims to be a descendant of Charlemagne, is reported to be the head of the party, and the meeting place is usually the Inglaterra cafe. The Cuban general in question is said to be dissatisfied with American rule. He thinks that what Cuba needs is not a republic, but a strong hand at the helm like his own. He is of the opinion that the people of the Latin race prefer royalty and the possible honors accruing under a monarchical regime."

The Cuban general referred to is understood to deny that he is the head of the party, but there is considerable evidence that such a movement is on foot. He is the officer who was recently reported to Gen. Brooke for collecting 30 centimes from a Spanish merchant on the ground that it was an assessment for a fund devoted to driving out the intervenors.

A REASON.

ELDER ABRIEL F. CARDON.

At no time in the world's history has greater stress been laid upon thought and broader fields been offered students for the exercise of it, than exists today. Great colleges are built for the purpose of inculcating to the young the supreme thought of man. Ideas are being exchanged; principles patent to all phases of life, discussed; subjects not known in any other age of the world are brought to light and commented upon by thousands.

The world seems to be grasping for higher ideals than heretofore offered, yet never reach them. While thought advances in science, modern Christianity struggles to keep abreast. Its venerated principles are crumbling one by one beneath the feet of scientific research; her cherished hopes are laughed at by skeptics, much to her discomfiture. Her ranks are quaking, for no commander stands firm and immovable. Her intimidating traditions are being undermined and already the people flee from its doomed structure.

Why is this? The reasons are deep-laid; they fall upon men who should have been revered and loved by their followers, and who should have been humble and pure that the Spirit of God could have dwelt within them to be a guide to holiness.

The majority of men are dependent; they look to others to be their leaders in many avenues of life. More especially is this so with religion. From early time tradition, though founded on truth, has perverted its own virtues and mingled errors among her truths. The tendency of the people of today to rely somewhat upon their religious teachers is the result of tradition of how Moses, Joshua, Isaiah, Elijah and all the other great patriarchs and prophets, led the people and instructed them in what God revealed should be for their betterment. Those holy men were inspired, and whatsoever the people did of an evil nature, their leaders rebuked them and commanded repentance; and when the people were humble and faithful and suffered reverses, the prophets suffered with them.

Through the ages intervening between then and now men have tried to wield this power, but having rejected the direct communion of the Holy Ghost, they have failed, and having failed, have settled down to tradition as their guide and their leaders as the interpreters. Though their desires were righteous, yet their rejection of the means of bringing righteous results, brought their ruin instead of exaltation and left them unsupported by the certainty of revelation. When evils arose among their people, instead of rebuking them, these pharisaical leaders would mildly reprove and then wink at the hypocrisy manifested. There was no inspiration on what course to pursue, and naturally the words used in rebuke did not have the weight they should have had; therefore the confidence of many of the people was shaken and division was the result.

When a difference of opinion arose, instead of being able to submit it to holy men, who in turn would ask in humility of God, they must of a necessity rely upon the traditions of their church. Yet Paul said: "For what man knoweth the things of man save the spirit of man within him? Even so the things of God knoweth no man, but the Spirit of God." In the face of this man depended

upon his own wisdom in the things of God.

Martin Luther succeeded in effectually opposing the "infallible" pope. Undoubtedly when he commenced his labors the results achieved were not in his mind; he had not desired to oppose Catholicism; yet when he went so far that to retreat meant ruin for him, he drew about him his followers, defied the powers of the pope and framed his own teachings to be the means of salvation of hoped for millions in the eternal world.

He succeeded in breaking the bands that had been placed around thought, and opening the universe for contemplation by all, with comments to be made as freely as one desired. Catholicism reigned for nearly fourteen hundred years in solitary glory; Protestantism came as a mighty wave upon its wall, and breaking, ran in hundreds of rivulets to form a maelstrom of thought. Men being released from a religion that confined the mind, took their golden gift and ruthlessly sowed it on the air of doubt. The wind brought in return consternation. Men became dissatisfied, and not being able to confine themselves to the verdicts of others, exercised their agency by abiding by their preconceived ideas and gathering about themselves their followers.

Instead of going to God, after having seen the error of the world, and asking His divine guidance, they stubbornly contested with all others and set themselves as their spirits desired. Since Luther, hundreds have dissented, each having the right before God and man to do so.

But would this have been so if an apostleship had been on the earth to say, "Thus saith the Lord," and with the influence which would lead obedient children to triumph? Men who know the things of God, know them only by the Spirit of God, and men who strive to know them by the spirit of man fail utterly and lead others into uncertainty. And thus with no surety, no knowledge, no stableness, men have drifted among the ideas of each other.

With regard to temporal knowledge, much liberty was allowed, comparatively speaking, so men grew in the knowledge of men, but with the spiritual knowledge, they remain fixed. The religious leaders, however, placed barriers in the way of progress to check any thoughts conflicting with their hoary traditions. Copernicus, Galileo, Bruno and a host of other advanced thinkers were bitterly denounced by them. But these men, rigid in their opinions, stood every test, and now we admire them for their usefulness in advancing the world's intelligence.

The faith of the fathers was bounded; to go beyond set dogmas or introduce new thought which would allow broader ideas on divinity, was branded as heresy. When men began to introduce opinions which were at variance with many of the teachings, they were stubbornly contested, but the steady tramp of intellectual progress has drowned the dissenting voices beneath an avalanche of undeniable evidence. Thus, forced to the walls of tradition, she has taken her last stand. Her narrowness is easily seen. There has been no broadening of the fields of study in her hundreds of years of existence; that is, her tenets are crowded and anything derogatory to them cannot be harmonized without denial of her fundamental

principles. This many have done, and thereby have lowered themselves in the confidence of the people, for the latter looked upon the teachings as true and therefore eternal.

All this has resulted, today, in a pandemonium of religious thought. With nothing to hold to, man has drifted into the dreadful maelstrom. The easy flow of the current on the extreme edge has tempted many. Trembling they went farther, and, being encouraged, grew bold, so throwing off all timidity they have rushed blindly into the meshes where angels would have feared to tread. Their frail crafts have been tossed and bent and strained, but having come out sound, it only gave courage. Farther into the swirling, twisting current they have run; none having gained what was desired, but like phantoms their wishes rode the waves just ahead. With impatience they have plunged after them, and when unable to grasp the prize, have halted for an instant, only to find the current had grown too great and nothing but the surging sea of ideas laid before them upon which they must continue.

The Church of Jesus Christ of Latter Day Saints claims, and is ever willing to demonstrate, that in its teachings lies the antidote of all these evils. With inspired apostles, who can again say: "Thus saith the Lord," certainty rests within their hearts. Their leaders are men of God, who direct in and teach the people the plan of universal brotherhood. When a dissenting voice is heard or doctrine advanced on which there is doubt, the grievance is laid before the Lord in prayerfulness and by the Spirit the difficulty is discerned and set aright.

There are no bounds to the fields of truth with it. Great men have studied its tenets and arose from their contemplation with a feeling of "Here lies a mystery—something far in advance of this great generation." Principles which it taught in its infancy and which were ridiculed by religious teachers, have since been demonstrated as true. Others are startling to the wise men now, but in due time, will be accepted as correct.

Although much despised and ill-treated by the leaders of thought in general, it still has acted as a little leaven. The weight of its teachings has grown greater and its presence felt until it has achieved many fond anticipations. Many Nicodemuses have opened the "Mormon" books in secret and have advanced the ideas gleaned therefrom to the world in another garb. Yet it is still bearing the stamp of truth. It has hammered on the doors of progress, and, as a result, has been heard, though not admitted because of prejudice. Thus has it caused the teachings of many churches to be changed and set in conformity with the enlightenment of the world.

It comes as a life-boat. It rides the waves of the maelstrom of thought. Its search-light is unlimited in its fields of study, and over the dark billows of ideas, with all the brilliancy of truth, it streams in glory and calls, as onward it goes, to the strugglers to come and enjoy its grandeurs. Here and there a sinking soul, rising and falling with the waves, lifts his voice, and amid rejoicing, is taken to rest from the endless chase among the ideas of men, upon the ship of Eternal Truth.

"There never was a good war or a bad peace."—Benjamin Franklin.

AMONG THE ELDERS.

BY MARY JANE TALENT.

Written for The Southern Star.

Cleveland, Tenn., July 17, 1890.

Since there has been so much said against the "Mormons" and their teachings, I desire to express through your paper, if you will permit me, a few of my opinions about them, because I feel that I owe this testimony to my friends and to mankind generally.

Three months ago I was one with the multitude who ignorantly and unjustly condemned the "Mormon" Elders and their teachings. I looked upon the picture of "Mormonism" as it was painted by the prejudiced and bigoted hand of the deceitful artist, who is given more to cartooning and blackmailing the truth than to explaining and supporting it. I, of course, was influenced by these counterfeit exposures to look upon these people and their doctrines, to say the least, very unfavorably. I was taught to go to the enemies of Mormonism if I would learn their teachings. As well might I have been advised to interview Satan for light on the Gospel of Jesus Christ. I would get as much truth from one as the other. But I did not depend upon the enemies of these people for my information. The opportunity of entertaining two "Mormon" Elders presented itself to me and I made them welcome. They proved to be perfect gentlemen. They preached at my house and I must admit that I was amazed to hear them explain the Scriptures from my own Bible. I have talked with the Elders a great deal and they have made the Gospel of Jesus Christ a living reality to me. It is no longer a dim path to a dimmer future, but it is a path of light to a more glorious future—a future wherein life is real, "wherein we see as we are seen and know as we are known."

It may seem a frank confession, in fact, it is strange to me, but it is the truth, nevertheless, that I never understood my Bible until I had a "Mormon" Elder explain it to me. They don't turn me away with "O, that's too deep for us to understand," when I asked them questions pertaining to the vital matter of my soul and the souls of my children and my relatives.

They profess to be servants of God, and I must admit that they are, if plain, simple, harmonious explanations of God's Holy Word is any evidence, because they are able to magnify their profession to the very letter.

I can say conscientiously that I thank the Lord that I have met the "Mormon" Elders. They have opened my eyes on the Scriptures and given me more light on the Gospel than ever before shone in my mind. I do not regret that I have fed and lodged these men, because I know that the Lord has blessed me since. This is no falsehood; if you doubt my word write to me and get my testimony in my own handwriting.

And I would say to all, if you want your potatoes and beans, bread and butter, to "draw interest," just feed and lodge some of these humble "Mormon" Elders. If you want a good, happy surprise, get one of these Elders to explain to you the Gospel of Jesus Christ. Just ask them some of the questions that your ministers say are too deep for understanding, and they will take you to the bottom of the deep and reveal to you beautiful pearls of glad tidings, just as a servant of God ought to do.

I am not a "Mormon," but I can't say what I may be. I am going to continue to investigate the Gospel and if the Word of God points out to me in the future, as

it has in the past, that "Mormonism" is the Gospel of Jesus Christ, don't be surprised if I bid farewell to the world and join the kingdom of God. I want my soul saved; my persecutors and enemies cannot give me the blessings of life eternal, and they don't bother me one bit. Our blessed Savior suffered persecutions and so also did His followers, and I feel no better than they were. I am willing to suffer with Him if I may be glorified with Him. And if it takes "Mormonism" to save me in the kingdom of God, I'll become a "Mormon." I'd rather be a despised "Mormon" and in the kingdom of God, than a popular, well reputed Christian banished from His presence.

Let me say to all who want to learn of "Mormonism," go to its teachers, and not to those who are enemies or traitors. We wouldn't want to go to Scribes and Pharisees, neither to Judases for information on the Gospel—and you will feel as I feel, that Mormonism is nothing but good, sound, practical Gospel Truth.

Un-American.

BY ELDER CHARLES PETTIT.

Written for The Southern Star.

Two humble Elders entered Overton, Owen county, Kentucky, June 17 for the purpose of distributing tracts and conversing upon the Gospel of Jesus Christ. The court house was tendered them and about forty or fifty men assembled. The meeting had not been in session over ten minutes when eggs began falling and striking all around the Elders. The sheriff sat "silently taking it in," but made no attempt to defend the Elders nor to execute his duty as an officer. He was asked by the Elders to have quietude restored, but the only reply was, "If I hadn't been here it would have been worse."

This is the class of people who are crying against the "ignorant, deluded Mormons." When we hear of such inhuman, un-American, ungodly acts, we feel to say as did our Master to His murderers, "Father, forgive them; they know not what they do."

True Missionary Spirit.

We are in receipt of a letter from Elder Don. C. Benson, of the North Kentucky Conference, in which he relates some interesting facts regarding his labors. In the following positive language he expresses his desire to fill an honorable mission:

"I feel weak in the efforts I put forth, but am not discouraged, and pray that I may ever be hopeful. My desire is to stay and fill an honorable mission; for this purpose I left my loved ones in Zion. I never want it said that I returned home without an honorable release, for I could never be satisfied."

This is the spirit all ministers of Christ should carry with them. We are not here on our own business; we are not here to appease any selfish desire, but we are here as representatives of the Church of Jesus Christ and our duty is to our God.

Elder C. W. Burnham writes of his travels since coming into the missionary field. When first he came into the south he labored in the Chattanooga Conference, but his health failing him, he was transferred to the Virginia Conference. While there his labors have been among the Saints, encouraging them in the Gospel. In an experience with a minister the words of Paul, "God hath chosen the foolish things of the world to confound the wise," were forcefully exemplified.